

See P. 82 Paragraph 11
Since the meaning of war as, indeed, of all experience, is to ^{individual} ~~personal~~ growth ^(B) teach us to do better, it is evident that the laws of ^{society} ~~personal~~ growth upon which depend a better future for ~~the individual~~ need to be examined lest, out of our present trials, we derive no benefit but continue to perform shortsighted actions incompatible with that better future.

It is also clear that since a state of belligerency is the direct consequence of what is loosely assumed to be peace, the ^{that build man} ~~mathematics of growth~~ ^{- which one must the mathematics that build a body -} (so to speak) apply not only to the ordeals of the present but to the period of post-war rehabilitation which, to provide more certain guarantees that our children, as the children of China, France, or Russia, will not soon re-experience our travail, require that we now set about to study ourselves. For in the failure to do so, the future cannot be an improvement upon the past. (A') →

Not used
A more liveable future ^{and the mathematics of future cannot lead} does not come into being through the futile exercise of regretting past errors of omission or commission but is rather built upon the resolve to study our painful past that we may learn therefrom. This resolve, if sustained even though it prove, as it must in the light of our present limitations, a grueling ordeal, ensures that there will be no occasion for us to regret ten or twenty years hence our procrastinations of tomorrow and the day after.

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In the last analysis, the opportunity to lay down the terms of a treaty of peace to a vanquished enemy means nothing until our thinking becomes safe, unless ^{of our own volition} ~~we~~ refrain from indulging ourselves in average behavior which, though not characterized by (abnormalities of sexual expression) by acute delusions of grandeur, persecutory ideas, hallucinations, etc., is yet devastating in its cumulative effects. Yet

Not used

We must also test thought as a metal is tested if we are to know whether it be truly precious or just an alloy. But since individuality obtains in the realm of mind, we cannot test its products or thoughts as the imitative jeweler tests for gold. What is called for is the re-creative way of the discoverer. A myriad of tests are demanded since each performance of ours is really a novel manifestation. Not only that, but in becoming aware of ~~what wees~~ are, we must learn to see ourselves as ourselves, not in relation to others. So that again we cannot rely upon a single, mechanically applied test.

of the pedestrian

When there is an obstacle in ^{the} your path, ^{he will obviously} you have

to look at it. And ^{if} the object is not stationary ^{he} you will have to ^{know} observe where it is going, ^{otherwise he} or ^{you} ^{may} will stumble over or ^{walk} run into it with the possibility of a fall.

so that B may
judge its distance
and direct his
steps accordingly.

It is ^{no difference} the same with one's thoughts. ⁽⁴⁹⁾ One does

^{not} observe ^{the} the mental and emotional self ^{by} beginning ^{to make} complicated deductions but by ^{observing} their movements, ... and where they are going.

Otherwise, we ^{shall} will never know what causes us to err.

Just as there should be no shame ^{attached to} of falling over an object in the street which is only a reminder that ^{in the future} we should look where we are going, in a similar way there should be no hesitancy with ourselves to look to our thoughts and feelings so that we may learn to know them for what they are ^{as defined by} and not merely dream of what they ^{might} be.

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③

P. 477

For independence from the misadventures which evoke every kind of individual and social malady, there must be the insemination of learning by self-tuition. How can the mind trace the hidden causes of ^{world} ~~its~~ infections when it confines its inquiry to every extraneous hypothesis at the cost of pursuing the correct answer through an unlimited study of itself? ^{← (A) So that such a} To begin where a beginning is certain, it needs to be understood that all inceptive criticism which ~~is~~ turned ^s outwards is as bad as no criticism at all for this is only to cover up ^(shouldn't be source of learning) deficiencies by unsatisfactory escapes, false theories, wishful thinking, and so forth. By so indulging ourselves, we dismiss the opportunity to realize the subtle ramifications of our everyday actions which generally go immensely deep into the undiscovered abysses of the consciousness and extend upwards into individual and social tragedies.

~~When this is comprehended, the nutrition of the body, as other physiological functions, ceases to be regarded merely from the standpoint of this or that physical debility or standard height and weight table but is primarily understood as hurtful or helpful to the operations of a potentially growing mind.~~

^{to an interest common to everyone}
^{cannot}
^{needs to be}
^{actual}
^a
^{according to}

But while rightly produced and proportioned nourishment will not in itself increase mind-power for this must always depend upon inner observation, that is, the coming closer to the completest meaning of everything done, it does have its part in lending necessary support to intelligence. However, it should not, under usual circumstances, dominate the foreground of our attention for in the enlightenment of

(14)

P473 themselves of the ^{own} jealousies and departmental inertias which are so characteristics of those who have chosen callings of inferior reputation.

P474 This is not to ~~deny~~ ^{own} that there are no genuinely superior psychologists who, out of clear-seeing volition, have chosen to devote themselves to the eradication of obsessions and complexes, of warped ways of thinking, feeling, and going, in their patients. But these exceptional ones inform us that in the successful treatment of mind-obstructions it is essential that the physician first remove these same impediments in himself.

In the absence of qualified psychologists able "to think and act not a little like minor gods" (which is not to be confused with regarding one's self as such), what then remains for us to do?

475 When faced with any urgent problem - and which one is not?- the individual has but two alternatives; to face it as best he can, to effortfully study its topography of causes and their conjoined events; or else to turn aside. But if it seem at all reasonable to suppose that evasion, instead of solving problems, only creates new ones, we may be willing to go further in the exploration of our undisciplined thinking. We may even be willing to undertake, so far as we are able, to be our own psychiatrists.

P478 What does the jeweller do to test the gold of a ring. Scratching it upon a stone, he pours an acid over the rubbings which bites away the alloy but leaves the gold unaffected, thus establishing its presence and grade.

P.479 He who would know how much alloy is mixed with the pure ore of intelligence in him has equally definite objects of interest which lie in his feelings, intuitions, thoughts, and motives upon which are

appreciate.

From this paradise, the prototypal Pair.

So they were driven out that they might earn it through
toil and suffering; through strenuous exertion and sustained
vigilance; ^{they were} That Necessity which evicted ^{because} the two since they
succumbed too easily - even as we do - ^{as their descendants do} to any temptation. ^{that variety of ignorance - drove them out} is no
enemy of knowledge. It is the enemy of all abuse of knowledge
of wisdom which is not earned and which ^{thinks that wisdom} may be casually plucked
from an ever-hanging bough. ^{extended} Such pseudo-knowledge is empty and
valueless. It deserts us when we need it most ^{drove them out} having the cold-
ness and lack of sympathy of the serpent.

We need not deplore ^{that we} our lack of ^{the} strength wherewith to resist
temptation - to permit another to think for us is the most
irresistable of all - since we have within us the potential
strength which, as yet, is unsuspected and therefore unde-
veloped.

It is our failure to arouse ourselves from our lethargy which
causes us to view problems mainly in the light of their most
obviously-manifested symptoms; not by the underlying cause ~~or~~
causes which ^{has} have brought them about. To see a problem largely,
~~that is to say, in terms of its causal agents, requires not~~
~~only efficiency but, acquired capability - we may call it ed-~~
~~ucation, - and unremitting patience in ferreting out the primary~~
~~factors lying at their root.~~

A singular "factor" is used ^{advisedly} since at the root of most of our
problems lies our inability to think without the vitiating
interference of self-favoring bias which, in turn, makes us
susceptible to temptation. When we approach thought in order to
use it for our own ends, we bias it with intensely personal
utility and any constructive service to which we would put it is

Not
used

But nature gave
us knowledge as we
need it - now at
once - sometimes we
would be deluged -
we have no second
available to proportion
for the knowledge
as we like the golden
rule. There is a
golden rule - but we
have not the preparation
to apply it. If we
had it, we would surely
be at Paradise

No helps me to learn
once more that while
I thought I understood

but could
not use with discretion
By another approach - by a
different channel - he leads
to some development
what I had failed to
grasp fully
The master speaks of the
same thing but uses other
expressions to convey the same
all accessible - but
the state which I had known
this drama may be
repeated innumerable
times - until we are
no longer drawn away from
brilliant (in) my old personal ego.

you get something - you lose it - you get it again - by
different channels - by different roads - you come to the
same thing - knowledge - wisdom - which may be called where you like
our being disposed for the garden of Eden as well as our return to it.
I occurs all the time - and will occur as long as we need for learning.
They are the many beginnings. Such is the history of the many beginnings.
often, we accumulate knowledge, we advise it. Because we must do our own
sincerely. We employ knowledge without being able to possess it and this is the danger.
In that way, we change it. Some are going a step backwards

has gone on beginning again; someone going a step backwards
to advance another -
I assume that I have a master to teach me. He gives me
certain knowledge valuable to me and which I find most intriguing. I feel strong - secure
in the presence of his words - and later in my thoughts of them. I begin to look upon them
as my own. Eventually, with a sense of assurance I can be self-sufficient and feel no longer the
need of assistance. This process becomes even something because I would have master,
And so I let him know that there is no longer need of his services.
Two or three days after, I find that I cannot master my problems.
Without his assistance and so I feel obliged to seek him out again. This is a
new beginning for me with the same strength which I had before.
by a different road by

These are the many beginnings man makes until
he leaves us as he promised by making it real - thought -
again - in himself.

What is the difference

between a function of an

individual & individual himself?

There is no separation. How can you

make sense from within and

or under? unless

function. they are

sharp

What does the jeweller do to test the gold of a ring?

Scratching the metal upon a stone, he pours an acid over the

rubbings. The corrosive ^{chemical} acid bites away the alloy but will

not affect the gold. ^{For this performance, detailed knowledge} No thought is necessary. He need not know

the property of an acid which enables it to dissolve inferior,

less stable metals nor why the molecules of gold remain unaf-

fected by it.

Jewellers have employed acids for centuries and those who

have profited most by this test have had, as a rule, only a

rudimentary knowledge of why most acids fail to react with

precious metals. But the known and unknown discoverers who

first conceived this test really thought. The others were and

are under no compulsion to think. ^{concerning the chemical basis of}

We must also test thought as a metal is tested if we are to

know whether it be truly precious or an alloy. In the realm of

mind, however, individuality obtains; the possible permutations;

of thought being infinite as compared with the 90 odd chemical

elements we know. A myriad of tests are demanded since each

situation - each performance of ours - each problem is best

considered as a novel manifestation, as if, despite repetition,

it had never occurred before.

By these tests is meant an alert consideration which takes the

form of self-interrogation; we become, so to speak our own watch-

dogs. Despite our sanguine hopes to the contrary, no other can

act in this capacity for us. Since a thing too easily gained

is as easily lost, this is more fortunate than we suppose.

Through myths and other other ancient writings, the past

speaks to the present. It would be decidedly unwise to interpret

these as literal interpretations of experience for they are fig-

urative and allegorical and, as such, enigmatic so long as we

P. 478

(This does not mean

that individuality

must be preserved

it is merely

assisted according

to the capacity

Assimilation because

Everything should be assimilated

to the mind

sign post

level of capacity

channel

long and narrow

rightly appreciated only by

By a sort of

knowledge, we speak

of intel. as applied

to any situation.

which is not confined

to the physical

observation alone nor

to the abstract

more & experience

which know and grasp

that the individual

skill of present comes

explain the problem of

Classical. The same

Applied. The same

teaching demands

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 built his conduct. Observation is his testing process by which is meant an alert consideration taking the form of self-interrogation. He becomes, so to speak, his own watchdog.

P. 480
 Always he watches himself but especially at the moment of performance for he knows that the failure to do so has built, through the centuries, a thick, impenetrable wall of impulsive behavior about the human creature who, in his desolate courts of ignorance, persecutes himself and his brother. So long as these walls are permitted to stand, there will always be the oppressor and the oppressed. And the true oppressor will always lie behind the barricaded and insular mind which, to be sure, is not only that of the alien aggressor but the mind of him who, through neglect of what he is about, makes every variety of despotism possible.

P481
 To understand anything to best advantage calls for intense concentration of every available resource of mind lest one skim over the surface of experience, everfailing to learn therefrom. Our natures, being the most complicated and therefore the most difficult of all imponderables for us to approach and to realistically know, makes the most demands upon us for understanding. And yet we hope to find ourselves through the mere reading of books or by listening in rapt adoration to an academic buddha. But this can only weaken us so that impetuously we must hope to find self-discipline by giving or receiving quick injections of morale. ^{But} ^{huge} which, though they may persuade us to desperately tense ourselves in public lest we betray our weakness to another, ^{is} cannot induce us to undertake the transmutation of our infirmity into strength by means of the potent catalyst which is self-knowledge. Because it is merely the outcome of expediency, the assumed strength of pseudo-morale must evanesce in time of acute

P482

P480

^{Evasion of this task has}
~~at the moment of performance.~~ It is this ignorance, which,
through the centuries, has built a thick, impetetrable wall
about the human creature. Within these desolate walls ~~of~~
^{ignorance -}
desolate within and without - we persecute ourselves and
learn eventually to take joy in persecuting another. So
long as these walls are permitted to stand, there will
always be the oppressor and the oppressed. And the true
oppressor will lie behind the barricaded and insular mind.

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we insist

It requires profound consideration to understand anything
and our natures, being the most complicated and therefore
the most difficult of all imponderables to approach and
understand, makes the most demands upon us. And yet we
hope to find ourselves through the mere reading of a book.
We turn on ^{the} ~~our~~ radios to listen to one who promises, in
fifteen minutes, ^{to reveal that most hidden} ~~that most secret~~ of secrets. ^{Queenslandly} ~~We demand~~
^{attempt to}
that others ^{attempt to} understand us - wives, husbands, friends,
teachers - who ^{know themselves} ~~have done~~ as little as we ^{do} ~~have~~ and who, were
they to know what they really are, would ^{respond with} ~~be very silent~~
^{with silence to our demands} ~~in the future.~~

P483

Like conquering Alexanders, ^{who are} incapable of conquering
themselves, we do not hesitate to cut ^{the many} ~~each~~ Gordian knots -
~~each of~~ our problems - with ^{the sword.} ~~our swords.~~ But that does not
~~require~~ intelligence; nor, for that matter, is reason
^{requisite} ~~demanded~~ to spend one's life to tangling up matters, be-
^{to one's children} ~~queathing to one's children~~ a knotted existence as a legacy.

P484

^{what we do, we do} ~~All things we do~~ upon a grandiose scale. Impetuously, we
drop an anchor into the sea to catch a fish - for we will
have nothing but the ^{biggest} ~~largest~~ upon our table. We postpone
the attainment of ^{practical} ~~solutions~~ by feeding our ^{insignificant and} ~~momentary~~ cravings

with our lives and fortunes. To secure ^a gesture of abasement from others, we become slaves. For a dimpled buttock, we scheme and plot, until, like Ulysses' men, the pleasures of appetite engage our interest and once is forgotten, we are gamblers whose ^{attention is focussed} which we deem most important. Upon the rotating wheel of whim, we stake our lives and fortunes. It is this short-sightedness which is our true impediment; we are opportunists who cannot seize our real opportunities.

P484

But when the waters pile up, ^{and threaten} threatening the flimsy dam we have erected; ~~as~~ we stuff a finger into a hole, - not knowing, of course, that we are part of the dark waters of ignorance which press from without. ^{and we} We turn to ^{our} an equally uncomfortable neighbors ⁱⁿ and complain about the ^{situation} problem. ~~But what else is there to do? We ask, "what is there to do?" we cry out for a leader.~~

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We have little trust in our ability to solve our problems; our horizons are limited; in fact, our horizons are our limitations. But is it not possible to conceive that the higher one ascends, the wider the horizon until eventually, it disappears, the scope of vision becoming infinite. Looking down upon the vast terrain below, we see that in reality there were no horizons. There was only the illusion of one.

P486

Usually, when we consider ^a our problems, we see its limits, its horizons. Often, we do not see it at all - in other words, we ^{Sail to grasp} cannot see the role we have played in bringing ^{it} them about. We merely see the obscuring mists generated by mis-education. And so we blame anyone and everyone except ourselves. In the various forms of dissipation - in books which deal with ^{ing} ^{formidable millions} ~~villians of formidable evil~~, and hapless pawns ^{all} ~~(the~~ ^{are} ~~villians~~ ^{are} ~~is the true~~ ^{all} ~~pawns~~ and the pawns; content to remain ~~is the only~~ ^{are} ~~villians~~) - in sex - in the satisfaction of ^{clever} appetite whether for food or for words - in a host of other superficially-experienced diversions which ultimately fail to divert us - we seek escape.

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But we cannot hope to escape forever. The moving finger which at first points to the message written upon every wall will eventually ^{level them} ~~push them down~~. Unless we become our own Daniels, summoning up our best self from the ^{dark} ~~dark~~ crypt wherein it lies ^{imprisoned} ~~imprisoned~~, we shall curse God in our ignorance, not knowing that we have brought down our own fates upon our heads.

interfered with. To understand the deeper meaning of such personal bias, let us suppose that we are listening to a concert. When prejudice enters, it is as if there were egoistic musicians in the orchestra who insist upon being heard even though the composer wrote no music for their particular benefit. Yet each would be a soloist and so they introduce discordant and clashing waves of sound. There is clamor and conflict. The music will not be heard.

Not used

The attainment of less prejudiced thought is ^{not easy} indeed difficult since the more intelligent the individual - the greater the degree of insight into the causes which have given rise to his problems - the more he will suffer. This suffering which has ^{nothing} little to do with the melodramatic posturings of ^{those} ~~the~~ characters, in the cinema of our emotions is necessary and indispensable, providing the impetus for further learning, ^{at last we emancipate ourselves from} until ^{the} individual finally puts all slothfulness. Moreover, just as the average human being oscillates in his kaleidoscopic moods, so his more evolved brother finds that acute suffering is succeeded by moments of intense joy, ^{which again} ~~more than~~ ^{leads to further growth} justifying the previous pain.

Those who by their service have qualified themselves to assist others as guides have amply merited their fame but it is possible for ^{these} such men to be tombstones to others - though not to themselves - if they are followed blindly by those who do not understand but ^{imitate} follow blindly, imbued by a fervor whose ^{most} nature is ephemeral and insubstantial. No leader can guide the ^{flock} sheep unless he assists the ^{sheep} members of his flock to find their own shepherd within themselves. ^{he does by encouraging them} This ~~they do~~ by examining their ^{activities to question} ignorance - by examining the meaning of their behavior at the

P482 crisis, leaving us victims of emotional and mental collapse with personalities perhaps permanently broken.

P482 Such is the nature and consequence of all morale that unwittingly seeks only quick solutions, a practice that can only add to the sum of avoidable human misery.

Our difficulties, rebounding to the advantage of our enemies, lie nowhere else but in our own minds wherein thought has deteriorated into the mere reception of impressions. For no sooner is one impulse received that it is carried off by a deluge of other impressions continually crowding out those already received. Thereby, confused and vague impressions usurp the place of thought whose function is to decipher these that they may be related, one to another, in a meaningful pattern of cause and result. ^(A) Where there is failure to control sensations long enough for clear recognition of their meaning to be gained, the possibilities of self-education - the groundwork of all education - become dispersed while thought continues to remain inaccessible.

P490 The failure to recognize, each for himself, the subtle workings of the inner life is our greatest problem, being prolific of all others. In the absence of self-understanding which leads to self-guidance, the human being, encompassed by self-created difficulties, can only complain, not of himself but of the shortcomings of another until one by one his opportunities are discarded and his life used up.

P491 We say that we do not want war, that we want peace. But which of us does not want the rewards of war though without ^{paying} the price of war? In times of "peace" we live war in our business life, in our professional skirmishes and political mongerings, in our sports, our sex, family life, and education. Where, in fact, do we not find the

P491 malefic presence of rivalry?

The misguided nature of man (though not his unsounded potentialities which we do not, as yet know) is at bottom sickly in its possessiveness except in a few. Which is why, prior to this war, we resorted to furious campaigns for peace relying upon war techniques. But were peace one of our dominant concerns, we could not have possibly believed that it could be propagated by war-like strategies.

P492
So long as we are permitted to do so, we generally do as we like, seeking for no better reason to justify an action of ours save that it seems good to us. But when the consequences of wilfulness can no longer be ignored and our "free" actions become circumscribed by the forces we have raised against us, we attempt to explain this desperate state of affairs by ascribing our sufferings to a malignant personality, whether human or otherwise, to change^{c)} the constellations, fate, and, in fact, to anyone and everything except ourselves.

P493
Only when egotism flourishes within us do we believe in free will even though we cannot, perhaps, explain its philosophical postulates. And when we suffer, we lean to determinism. But what has either belief to do with impersonal thought, eager to review the mistakes of the present that it may, at least, avoid the mistakes of the past?

P494
Man's prosperity and sorrow are earned. Free will lies in the realistic understanding of this fact while determinism arises out of the determination to act accordingly. So there is no essential difference between the two which, understood and applied to daily living, lead to that morale without which a victory, having no sting of defeat in it, must be indefinitely postponed.

P495
We shall have unshakeable morale when we begin to think for and

P496 about ourselves, not with the aggressiveness that makes for pos-
 sessions, for division, for war; not with the strength of the lion,
 eagle, serpent or more fabulous beasts which nations engrave upon
 their coats of arms. We need ^a different kind of strength, the strength
 of a human being fit to live.

But while there is no need for us to be ashamed of our ^{mistakes} ~~ignorance~~,
 should we not now exert ourselves to be aware of ^{them} ~~it~~? *End. Morals for morals*